2:Scott G-5 (1870's-1909)1910 AP1 Burma
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country when he was almost entirely driven from power, if not from office. He was a master of oriental craft, and tided through all the intrigues against him. He held a document from the late king, granting him immunity from all kinds of death. The list is a very frightful one, and ranges from vulgar, obvious beheading to the refined cruelty of throwing on a spread-eagled victim a nest of the fierce red ants known as kāgyin, whose mandibles drive a man raving mad in little over a quarter of an hour. But the palm-leaf patent would have been of little avail without a head that was well able to take care of itself. Like many of the older and better ministers, the Upathi Mingyi came from the cloister to office. On Mindôn's accession to the throne, he at once appointed the Pakhan Mingyi from a monastery to be an atwinwun, and in no very great time to the supreme rank of mingyi, a skipping of the lower grades which was very unusual, as was also the circumstance that the new minister married one of King Tharrawaddy's widows. The Kin Wungyi was in the Pakhan's monastery, shared his rise, and when the patron, who never lost the bilious, monkish look, and the cold, stiff pôngyi's manner, obtained the deliverance, succeeded him as mingyi. Had he been permitted, the foreign secretary would have made Burma a very different country from what it was.

The Upathi was certainly a superior man, and compiled some valuable digests of Burmese law after his retirement in Rangoon, but undoubtedly the most singular of the Mandalay court officials was the Pangyet Wun. He was a polished gentleman, spoke English fairly and French and Italian fluently, and had considerably more than a veneer of civilisation. As a boy he was at school in Calcutta, and having been well grounded there, proceeded to France. There he took his degree at the Panthéon, obtained a diploma in the Central Imperial School of Arts and Manufactures in Paris, and was altogether nearly twelve years in Europe. Notwithstanding his reminiscences of Mabille and the Champs Elysées, however, he accommodated himself very well to circumstances. When the young man returned to Mandalay, King Mindôn had a long talk with him, and finally said: "And these foreigners, then, have

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
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39. PAINTING OF SHINLAUNG PETE.

The constituted daily routine of the monastery takes no account of recreation. In practice there is a wide margin of leisure. But the wearer of the yellow robe is not seen at play. Arithmetical puzzles are the nearest approach to a game. On the other hand, the cheerfulness of the race suffers no restraint. There is decorum, without austerity or sanctimony. The severest penance laid upon the novice is temporary relegation to the secular state (*lein-byan*) for such faults as lying, theft, or killing anything. Cruelty to an animal is punished with caning.

The *yahán* exercise no exclusive function beyond that of admitting candidates to the novitiate and the full membership of their Assembly. The affairs of the Buddhist Church are initiated and conducted by the laity. The recluses merely add, by their presence, to the religious distinction of an occasion. At the shrine the recluse is like any other pilgrim; he never is a ministrant or priest. Neither is there any altar. The only material objects to which sanctity pertains are the relics of the Buddha. The members of the Assembly know no distinctions of men, racial or social. As regards the temporal power, of whatever origin, the recluse should be absolutely passive, neither contravening the laws nor invoking them when he suffers wrong. The recluse neither denounces nor harbours the criminal, a neutral attitude of which criminals are not slow to take advantage.

When admitted to full membership of the Assembly instituted by the Buddha (*Thingá*, Pâli *Sangha*), the novice becomes *Yahán* (*Yahán-daw*, *Rahán*, *Arahan*), which signifies *perfected*, one advanced a stage

40. BOYIN RECEIVING HIGHER INSTRUCTION